



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ¹ the Ttoo're ² (i.e. the Mount).	وَالطُّورِ ١
2. And ³ a book ^x massttoren (it ^x is indited/ written in lines/ rows).	وَكُتِبَ مُسْتُورٍ ٢
3. In a parchment ⁴ manshooren (published/ made spread).	فِي رَقٍ مَّنْشُورٍ ٣
4. And ⁵ The House ^x The Ma'amoo're (the frequented) ⁶ .	وَالْبَيْتِ الْمَعْمُورِ ٤
5. And ⁷ the ceiling ^x the marfoo'a'e ⁸ (that which is raised high).	وَالسَّقْفِ الْمَرْفُوعِ ٥
6. And ⁹ the sea ^x , the masjoo're ¹⁰ (filled/ kindled/ emptied).	وَالْبَحْرِ الْمَسْجُورِ ٦
7. Verily your ^t Lord's torment ^x (is) surely befalling/- occurrent ¹¹ .	إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ٧
8. Not for it ^x of a repeller.	مَا لَهُ مِنْ دَافِعٍ ٨
9. Day sways the sky ^w manran ¹² (a fierce swaying).	يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ٩
10. And tread the mountains sayran ¹³ (a firm treading).	وَتَسِيرُ الْجِبَالُ سَيْرًا ١٠
11. Then Waylon (lengthy: stay in a valley in Hell/ bane/ woe) then-day for the deniers.	فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ١١
12. Who ^t they (are) in a wade ¹⁴ playing.	الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ١٢
13. Day they ^z (are to be/ being) flung into Hell's ^w fire ^w da'aan ¹⁵ (firmly flinging).	يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً ١٣
14. This-she ^y (is) The Fire ^w which ^u you ^c were by it ^w denying.	هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ١٤
15. Is then this a magic; or you ^f not sight/ discern you ^z .	أَفَسِحْرٌ هَذَا أَمْ أَنتُمْ لَا تُبْصِرُونَ ١٥
16. Isslan ¹⁶ (let-broiled on/ by) it ^w you ^z ; so issbero (let-hold on you ^z patiently) or not tassbero (hold on patiently you ^z) equal on you ^b ; verily you ^b (are to be) requited what you ^c [were] working.	أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ١٦

¹ This "by," is for "و القسم." See the Lexicon attached to this Translation for more elaboration.

² That is the mount by which Allah spoke to Moses. It's also the name of Paradise's mountains. See القرطبي.

³ This "و" is a "و عطف" = coupling article. See إعراب القرآن، لمحمود صافي.

⁴ The noted linguist الفراء says for the word "رق" means the writ of one's works as one reads them on Deen's Day.

⁵ See footnote 3 above regarding "and."

⁶ This is a House above the Seventh Heaven under the Arsh, according to Al Ibn Abey Talib, straight above the Ka'abah, see القرطبي.

⁷ See footnote 3 above, regarding "and."

⁸ That is the sky.

⁹ See footnote 3 above, regarding "and."

¹⁰ The word "المسجور" has several meanings, including the paradoxical one. As "المسجور" means: the filled/ the emptied / the kindled.

¹¹ That is the torment by your Lord is surely happening.

¹² The word "مورا" is مفعول مطلق = the infinitive noun of sway, hence the qualifying fiercely.

¹³ Ibid, only "سيرا" instead of "مورا".

¹⁴ The word "خوض" = "wading" is normally for plunging into water. But figuratively speaking it is used as a deprecatory expression for "wading" any falsehood or futility.

¹⁵ The word "دعا" is مفعول مطلق = infinitive noun, so it is to be intensified, thus "firmly" is used.

¹⁶ The word "يصلون" transliterated "yaslawna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

17. Verily the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure)(are)in gardens ^w and <i>na'eeme</i> (permanent mental and physical delights in the highest chambers of Paradise).	إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾
18. Fa'keyheena ¹⁷ (they ^z are: amusers/ fruit givers/ fruit possessors) by what <i>aa'tahum</i> (accorded them) their Lord and precluded them their Lord the <i>Jabeem's</i> ¹⁸ (intensely-blazing Fire ^w)'s torment.	فَنَكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَّاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾
19. Let-eat you ^z and let-drink you ^z wholesomely by what you ^c [were] working.	كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾
20. Reclining they ^z over rowed-beds and We wedded them by <i>hooren'een</i> ^w (females of fair skin/ large eyes whose white is very white and the black is very black) ^w .	مُنْكِيْنَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾
21. And who ^t believed they ^z and <i>ett'ba'a</i> (closely-followed) them their progeny ^w by belief; We conjoined them by their progeny ^w ; and not We lopped them of their work of a thing; every <i>emre'en</i> ¹⁹ (mature/ perfect manliness possessor)(is) by what [he] earned (is) a pawn.	وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾
22. And We supplied them by fruit ^{w20} and meat of what they ^z desire.	وَأَمَدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾
23. <i>Yatana za'ona</i> (they ^z mutually-attractively-giving) (each other) in it ^w a glass ²¹ , neither a frivolity in it ^w and nor a sinning.	يَتَنَزَّعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ ﴿٢٣﴾
24. And circumambulate on them <i>ghelma'non</i> (boys) for them, as if they (were) pearls ^w <i>maknoonon</i> (rather clean/ covered and well protected).	وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ هُمْ كَأَنَّهُمْ لَوْلُؤُا مَكْنُونٌ ﴿٢٤﴾
25. And <i>aqbala</i> (forwardly-advanced) some (of) them on some mutually querying.	وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾
26. Said they ^z : verily we were before in our family <i>mushfegeena</i> (they who are in disquiet).	قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾
27. Then <i>manna</i> ²² (graced His boon ^w) Allah on us and [He] precluded us from the <i>Samoom's</i> ²³ (Hell-hot)'s torment.	فَمَنْبَأُ اللَّهِ عَلَيْنَا وَوَقَّانَا عَذَابَ السَّمُومِ ﴿٢٧﴾
28. Verily we were of before invoking Him; verily He, He(is) The Barro ²⁴ (Vast multitudinous Doer of all around beautiful works), Ar-Rabeemo (The iterative mercy Giver).	إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾
29. So let-remind [you ^s]; so not you ^s (are) by your ^t Lord's boon ^{w25} neither a <i>ka'henen</i> (clairvoyant/ rabbi/ priest) and nor a maniac ²⁶ .	فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾

¹⁷The word "fa'keyboon" is masculine, plural noun, with two distinct meanings: (1) amusers, (2) fruit giver or fruit possessor.

¹⁸ The word "الجحيم" is proper noun, but it means intensely blazing fire. See الراغب.

¹⁹ See the Lexicon attached to this Translation for the differences between: the man = الرجل, and the human = إنسان, and the person = شخص, and the mar'o = المرء, being the mature/ perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the Lexicon explains why we cannot use this seemingly acceptable way.

²⁰ The word "فكاهة" = "fruit" in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by^w.

²¹ The word "كأسا," translated as "glass," means normally "glass full of wine" or "glass full of any drink."

²² The word "مَنْ" in "يَمْنٌ" means "نعمة ينعمها." That a "boon He graces it."

²³ Some Qur'an commentator said the "السَّمُومُ" means a rank of Hell, or a name of Hell.

²⁴ The word "البر" with a فتحة on the ب, means, according to كثير البر, التاج. And "البر" with a كسرة on the ب means being vast in giving the إحسان, which is the all around beautiful work.

30. Or they ^z say a poet we await by him <i>rayba-almanoon</i> ²⁷ (events of the Time).	أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُّ بِهِ رَيْبَ الْمَنُونِ ﴿٣٠﴾
31. Let-say [you ^s]: await you ^z ; so verily I am with you ^b of the <i>mutarabbeseena</i> (ones who await they ^z).	قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ ﴿٣١﴾
32. Or command them their sanities by this; or they (are) people tyrants.	أَمْ تَأْمُرُهُمْ أَحْلِمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾
33. Or they ^z say: <i>taqanwlaho</i> (he concocted it and said it/he sought it/was taught it and said it); rather not they ^z believe.	أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾
34. So <i>l'ya'ato</i> ^x (let-they ^z produce/present) ^x by a discourse like it ^x en(if) they ^z were <i>ssa'deqeena</i> (always truth enforcers).	فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ ﴿٣٤﴾
35. Or (had been) created they ^z of other than a thing; or (are) they the creators.	أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾
36. Or created they ^z the Heavens ^w and the Earth ^w ; rather not <i>youqenoona</i> (they ^z believe with certitude).	أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾
37. Or do they have your ^t Lord's treasures; or they (are) the controllers.	أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصْطَفُونَ ﴿٣٧﴾
38. Or for them a ladder <i>yastame'ona</i> (they ^z affirmably hear) in it ^x ; <i>sol'ya'ato</i> ^x (let-produce/present they ^z) ^x their <i>musta'meo</i> (hearing-seeker) by an authority ^x manifest ^x .	أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ ﴿٣٨﴾
39. Or for Him the daughters and for you ^b the sons.	أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾
40. Or ask them [you ^s] a remuneration, so they (are) of a mulct <i>muthgaloona</i> (they that are heavily-laden).	أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾
41. Or have they the invisible, so they write.	أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾
42. Or they ^z want a scheme; so who ^r unbelieved they ^z they (are) the <i>ma'keydoona</i> (they who are schemed against).	أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾
43. Or for them an <i>elaho</i> (a deity) other than Allah; <i>subhana</i> ²⁸ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah a'n (off) what they ^z partner (deities with Him).	أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

²⁵ See the *Lexicon* attached to this Translation for "ne'amali" ("boon").

²⁶ The word "مجنون" is a noun corresponding to "maniac" rather than "insane" which is an adjective.

²⁷ The expression *rayba-almanoon*="رَيْبَ الْمَنُونِ" is Arabic tongue expression, which literally means: "events of the Time," but is taken to mean death, or the misfortunes of the vicissitudes of Time. The word "rayba"= presumptuous suspicion, i.e. may or may not materialize. And the word *almanoon*= fate of death.

²⁸ The word "subhana"="سُبْحَانَ" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سُبْحَانُكَ" or "سُبْحَانَهُ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana"="سُبْحَانَ" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

44. And <i>en(if)</i> see they ^z a fragment from the sky ^w falling say they ^z : <i>sahabon</i> ²⁹ (<i>gliding-clouds</i>) <i>markoomon</i> (<i>amassed layer over layer</i>).	وَأَن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾
45. So let-leave them [<i>you^s</i>] until <i>you la go</i> (<i>they^z meet/face</i>) their day ^x , which ^x (<i>is</i>) in it ^x (<i>to be</i>) stunned they ^z .	فَذَرَهُمْ حَتَّى يَلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾
46. Day not enriches ³⁰ <i>a'n</i> (<i>off</i>) them their scheme a thing and not they (<i>are to be</i>) succored.	يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾
47. And verily for whom ^r wronged ³¹ they ^z a torment lesser than <i>tha'leka</i> (<i>afar-that-it/</i>) ^x ; [and,] but most of them not know they ^z .	وَأَنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾
48. And <i>issber</i> ([<i>you^s</i>] <i>let hold on patiently</i>) for your ^t Lord's rule; so verily you ^g (<i>are</i>) by Our Eyes; and <i>sabbeh</i> ³² (<i>let-say</i> [<i>you^s</i>]: <i>subhana Allah</i>) by your ^t Lord's praise when [<i>you^s</i>] up ³³ .	وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾
49. And of the night then <i>sabbeh</i> ³⁴ (<i>let-say</i> [<i>you^s</i>]: <i>subhana Allah to</i>) Him and (<i>at</i>) the stars' <i>edba're</i> ³⁵ (<i>settings-/turning-away</i>).	وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٤٩﴾

²⁹ The word “سحاب,” versus “غيم,” is that the “سحاب هو ينسحب,” i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a “سحابة.” Whereas the “غيم” appears *stationary*. أنظر اللسان.

³⁰ That is not suffices, as the word “يغني” has double meanings: (1) enriches and (2). suffices

³¹ See the *Lexicon* attached to this *Translation* for “ظالم”=“فَاعِل الظلم”=“injustice-doer” and “ظلم”=“wronger.”

³² The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

³³ There is a *distinction* between “تقوم” = “up” = “get up or rise” (*in the intransitive sense*, and “stands” = “يقف.”

³⁴ The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

³⁵ At “the stars' settings” means as the stars seem to fade away due to the morning light. +